

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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NEW YORK, SATURDAY, APRIL 5, 1856.

WHOLE NO. 205.

The Principles of Nature.

A NEW IDEA.

SPiritualism EXPLAINED AGAIN—CEREBRATION OR AUTOMATIC THOUGHT.
"Spiritual Writing, considered and analyzed physiologically," is the title of an article, by John C. Norton, M. D., copied into the *Home Journal*, of March 15, from the *Journal of Medicine*. He says:

Seating myself one day, by a table, alone in my office, I determined to try an experiment. I had heard much, and seen a little, of the so-called spiritual writing, and did not wish to cry out humbug until I had fully investigated the matter, being well aware that though I might, by observing the operations of the mediums, and applying to them appropriate tests, satisfy myself that the communications were not from the Spirits of the dead, I could not form a definite opinion as to their real nature, without testing the matter in my own person.

I had been told in one of the circles which I had the curiosity to visit, that I was both a writing and a rapping medium. I therefore resolved to try my hand at conversing with the dead, if such a thing was possible; so taking my pen in hand, and placing it upon a sheet of paper before me, I called upon the Spirits, if any were present, to move my hand. To my astonishment, my hand immediately began to move, but made no intelligible characters. I then said, if this is a Spirit, write the letters A B, etc., which was done, until nearly the whole alphabet was written. My hand moved very slowly at first, but the movement was altogether involuntary.

I did not stop here to inquire the cause of the movement, but my curiosity being fully aroused, I continued my conversation with the Spirits. I asked the Spirit to write its name, and at the word, in an old-fashioned hand, was written the name of B—C—. I then asked, "Is there any communication for me?" when the following was written: "Come to Ireland; William C— is dead, and has willed you all his property, amounting to thirty thousand pounds."

I did not stop to ask myself if the question whether such a thing were possible or probable, but continued my conversation with the supposed Spirit. I was informed that the next Monday evening I should receive a letter from the executor of the will, J. Crawford, of Dublin, making me acquainted with all the circumstances. In a short time, I began to receive communications purporting to be from other Spirits, suggesting that I might never receive the property after all, as the will would probably be destroyed. "Oh, no!" says another Spirit; "Crawford will never give up the will. It is safe in his hands."

And so, for my edification, the Spirits would hold animated and lengthy discussions upon the subject; but soon came the announcement, "The will is destroyed, and the property is taken." My Spirit friends, however, informed me that I might obtain possession of the legacy by commencing legal proceedings, and were kind enough to write for me the names of some fifteen or twenty different persons whom I must employ as witnesses in my great suit. Of these, the places of residence and occupations were detailed with the greatest minuteness. I was not a little surprised to find among my list the name of a college classmate of yours, Mr. Editor, (T. R. C.) who I was informed was teaching in South Down, and who, you will no doubt be glad to learn from the Spirits, is doing very well.

Now came the important intelligence, that "Thomas Trumy (the principal witness) is dead; he has been thrown from a carriage, and is now being carried home." I was shortly however convinced, that no more dependence can be placed upon the reports of the spiritual telegraphs than upon our material ones in the lower world, for soon came the following dispatch: "Thomas Trumy is not dead; he was only stunned, and is now better."

I should weary the patience of my readers if I were to mention one tenth part of the communications that were written upon this one subject. The congratulations, the counsels, the plans for the future, the jokes, and the sober suggestions, were without end.

In addition to these, I received a great number of communications purporting to be prophecies of future events. I was told that the millennium was shortly to dawn upon the world, and that the glorious "thousand years" would commence in 1855; that before that time there would be wars, such as had never before been known. These wars would commence in Germany, and rapidly spread over Europe and Asia, and would result in the universal diffusion of civil and religious liberty. Kings and emperors would be hurled from their thrones. Louis Napoleon would be assassinated in his bed-chamber, and France be deluged again with blood. The princes of the world were emphatically warned the princes of the Power of Darkness, and that darkness was plained to be ignorance.

Was told that I must believe in the Spirits and their philosophy. I requested that they would communicate to me that philosophy; and accordingly I received six or seven communications, each covering from two to four pages of foolscap; each commencing with a series of phrasings, and closing with poetry; and I must be permitted to say that the idea and the style of these productions were of the most remarkable character. Many to whom I showed them, declared their decided conviction that they could not be the composition of any human being. The style was not vivid, but fiery and tempestuous. I must confess that I was utterly bewildered, and knew not what to believe or say. I called upon different spirits to write for me upon subjects which I should designate; and in this way, in one afternoon, I wrote more than ten pages of poetry, and that while I was engaged in conversation upon other subjects disconnected with those upon which I was writing.

I also invoked the Spirits to explain many obscure points in physiology, and explanations were immediately given. I supposed cases of disease and prescriptions were forthwith given, with full directions for the management of the cases; upon my inquiry whether cancer was a curable disease, I was answered in the affirmative, and was told that sulphur was the remedy.

I called for the autographs of the signers of the Declaration of Independence and of the deceased Presidents, as well as of many of my deceased friends; and in many instances the signatures thus obtained were very good imitations of the true signatures. So you see that I had had all the evidences so far as writing is concerned, which were necessary to convince Charles Beecher of spiritual agency. I may say indeed, that I had additional evidence, for he mentions nothing about this writing of autographs. It may be asked was I not convinced by them? I answer, I did not make up my mind in any way until after I had taken time calmly and carefully, to consider and compare all the circumstances. I was engaged in writing these communications for about one week, during which time it may well be supposed that I was not in a condition for calm and sober reflection. At the end of this time I made up my mind to stop and post up, square my books, and see where I stood. I assure you it was no easy matter for me to stop.

There was a kind of enchantment about it, which it is impossible for me to describe; and I was bound by a spell more potent than that by which the son of Ulysses was kept upon Calypso's Isle. But, thanks to my watchful mentor, I did break away, and that entirely. I now proceed to give you the result of my reflections and self-examinations.

I venture the assertion that no one has had any stronger evidence of spiritual intercourse than myself. The writing was altogether *involuntary*; not only so, but the mental operations which accompanied the writing were *equally involuntary*.

The Doctor then proceeds to give his opinions, which are unimportant in this connection, only so far as I shall quote them. To the above article I wish to append the following remarks:

The Doctor says: "I had seen but a little of the so-called spiritual writing, and did not wish to cry out humbug until I had fully investigated the matter, being well aware that though I might, by observing the operations of the mediums, and applying to them appropriate tests, satisfy myself that the communications were not from the Spirits of the dead, I could not form a definite opinion as to their real nature, without testing the matter in my own person."

The Doctor was wise in his determination not to cry out humbug until he had investigated to know whether it was a humbug or the work of immortal Spirits that is making such a noise in the world; and if he had adhered to this decision he would undoubtedly have kept silent. Let us examine his condition and his experience, and see whether he "has had stronger evidences of spiritual intercourse than myself."

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SPIRITUAL TELEGRAPH.

S. B. BRITTON, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, APRIL 5, 1856.

HIGHER AND LOWER LAW.

Some time since we had a leading editorial entitled, *The Individual and the State*, which has elicited observations from several correspondents, who have been pleased to subject our views to friendly criticism. We need not stop here to recapitulate the points in our former article as they will sufficiently appear from the subjoined letter, and the remarks which follow in the present connection.

BEL-AIR, HARFORD Co., Md., March 2, 1856.

Mr. BRITTON:

Dear Sir—I have long been a constant reader of the *TELEGRAPH*, and always admired your fearless enunciation of truth; and the perfect freedom with which you admit articles into your columns, expressive of opinions adverse to your own, is worthy of all praise. In your last issue I find an editorial from the doctrines of which I dissent, and I feel fully assured that you will, without hesitation, allow me briefly to state my reasons for so doing. I have not the paper before me, having lent it to a gentleman who is interested in the spiritual phenomena, but the editorial alluded to is entitled "The Individual and the State."

Take the ground of events all causes produce their legitimate effects, all wrongs are righted, and all offenders are brought to trial. God is just. Had Daniel "bowed down before the golden image" as suggested, he would have added hypocrisy to the catalogue of his most heinous offenses, for which—in the orderly course of the Divine Providence—he might have been turned out to grass with his royal master.

individual is to calmly refuse obedience to the law, while he cheerfully submits to the executioner.

We have no sympathy with those who contend about trifles, and are fruitful in the discovery of insufficient or imaginary causes of complaint. But we are sure that the vote of the majority can never make it intrinsically right for us to do that which is essentially and forever wrong. We can not say that we are particularly anxious to share the fate of any one of the old martyrs, but we do like to honor those great souls who fear a compliance with evil more than submission to legalized violence and death. Where nothing is to be gained for freedom and humanity, a stern resistance of the popular voice by a resort to force indicates a blind subordination of Reason to passion, which should be everywhere discouraged and condemned; nevertheless, it is still the duty of the individual to assert his natural rights, and to calmly resist the encroachments of despotic power. Those who insist that this is wrong virtually disown the principles of our Declaration of Independence, and openly denounce the heroes of the Revolution.

In the grand procession of events all causes produce their legitimate effects, all wrongs are righted, and all offenders are brought to trial. God is just. Had Daniel "bowed down before the golden image" as suggested, he would have added hypocrisy to the catalogue of his most heinous offenses, for which—in the orderly course of the Divine Providence—he might have been turned out to grass with his royal master.

THE SUBJECT CONTINUED.

[The delay attending the publication of the letters which appear in this connection, make it necessary for the writer to observe, in explanation, that our assistant did not feel authorized in our absence to lay them before the readers of the *TELEGRAPH*.]

It will be perceived that the civil expression of our views respecting the rights and relations of the Individual and the State, has served to awaken a feeling of deep concern in the mind of our friend whose letter here follows:

MESSRS. PARTRIDGE AND BRITTON: BALTIMORE, February 28, 1856.

Gentlemen.—Your editorial of this week has filled me with alarm. Has not our glorious cause enemies enough to contend against, and battles enough to fight, without involving us in the never-ending controversy over the Negro question? What possible good do you expect to accomplish? We are fast beginning to make some progress in the South. Let the idea of Spiritualism and Abolitionism be associated together, and you will have done the cause more harm than the *Telegraph* has ever done good. I venture to say that not one of your readers has given his name as a subscriber, no matter how rank an abolitionist he may be, with the expectation of seeing the subject discussed in its columns. It is looked upon as a spiritual paper, and nothing else. Better, far better have no paper, unless it can keep clear of all the pernicious *isms* of the day, and confine itself to the spread of spiritual truth alone. I can not express to you how much it has distressed me. F. H. SMITH.

Our correspondent will permit us to observe respectfully, that the intensity of his emotions very much depends on his total misapprehension respecting the origin and aim of our former article. We had been thinking of the gigantic sins of War and Capital Punishments—or the unrestrained ambition which revels in scenes of wholesale slaughter, and of the judicial inhumanities perpetrated at the scaffold, where religion and murder are conjointly solemn priestly rites. The article itself shows that these were the subjects which had preoccupied the mind of the writer. Negro slavery was not even thought of while the article, which has excited such painful apprehensions in the mind of Mr. Smith, was in course of preparation. If, therefore, Spiritualism and Abolitionism are in any way offensively associated in these columns, we feel persuaded that it only occurs in our correspondent's letter, for which we trust the indulgent reader will excuse him at the same time he is constrained to absolve us from all special responsibility.

Our good friend acknowledges the existence of a law that is of paramount authority to the legislative, judiciary, and executive powers and prerogatives of the civil government. In other words, he believes that the Supreme Being is above Presidents, Kings and Emperors; that the counsels of Heaven are superior to the decisions of the courts; that the laws of Nature are, perhaps, more important than the proceedings of Congress, and finally, that the conscience is a sacred as the Constitution. Every man who is either deeply religious or truly rational must acknowledge as much as this, and those who will not are practical atheists. It is not, therefore, in the recognition of the higher law that we differ from our correspondent, but in "the practical application of the doctrine." So far, then, as relates to the existence and recognition of the principle itself, we are right, at least in the judgment of our correspondent. But in this case he does not believe in a "practical application" of the truth. Here, as our friend distinctly intimates, we diverge. We are sorry it is so, for we dislike to be separated from good company, and especially on such grounds. *Living the truth* constitutes its "practical application," and this, in our judgment, affords the only unquestionable evidence of sincerity on the part of the believer.

But our correspondent urges that the individual is not the proper party to "judge of the law;" that the judicial branch of the government must settle all such legal questions. Granted for we are disposed to be accommodating. The legal tribunals, may, therefore determine the precise meaning and define the exact limits and specific demands of the law, beyond which they can not go. Men can not be made to *think and feel* according to a statute "in such cases made and provided," nor have those who frame and administer the laws any right or power to force conviction on the humblest subject of the State. What reason and conscience demand of the individual, the subject in his individual capacity alone must determine, and the law that disregards his conscience is as unjust and oppressive to humanity as it is ungodly and false in the sight of Heaven.

If we understand our correspondent, he insists that, if a majority of the people under the influence of ignorance, passion, or prejudice, enact and sustain a law which violates the moral and religious sense of the individual, he is "either bound to obey or to remove beyond the jurisdiction" of the State. Here again we are at variance, and we are prone to think that the concession of such powers to the government is extremely hostile and dangerous to individual liberty. The power of the state to force submission must not be regarded as the measure of its rightful prerogatives, nor does the weakness of the individual limit his natural and inalienable rights, in the smallest possible degree. If a man is forced to submit to the unjust exactions of an unrighteous law, he certainly is not under any obligation, political, moral, or religious, to yield a cheerful obedience, because the *State* in thus disregarding the conscience, ruthlessly violates the very principles that underlie the Republic, and which are fundamental in all similar forms of government.

Mr. BRITTON'S STATEMENT.

On the evening of December 23, 1855, while the writer was engaged in conversation with several friends who had assembled in the rooms of S. B. Britton at the Tremont House in this city, Mrs. Harriet Porter (one of the best mediums I have ever known) being also present, was employed at the time, in making magnetic passes over one of the Editor's daughter's, with a view to remove a neuralgic pain in the head. The writer was sitting near the parties, observing the movements of Mrs. P., when the latter suddenly turned round and said with peculiar emphasis, "You have asked for a test; I will now give you one: The *STEAMSHIP PACIFIC* WILL BE WRECKED AND ALL ON BOARD WILL PERISH. Put that in your pocket and keep it for a test." The spirit purported to be my son Edward, and on my inquiring for further particulars, he added, "I will tell you nothing more now; there will be an excitement on the subject and you will come to see me again. There will also be a report that she is safe, but it will prove to be false."

There were present on the occasion Mrs. S. B. Britton, Emma Frances Jay, E. Virginia Britton, Mrs. Wells, Mr. and Miss Vail, the medium and myself, any one of whom will verify the truth of the foregoing statement.

I have still in my possession the original memorandum, on the back of which is the following endorsement, made at the time the communication was received—"Spiritual prediction given through Mrs. Harriet Porter, December 23, 1855." Soon after the announcement respecting the loss of the *Pacific* was made, I communicated the same to the Editor of the *TELEGRAPH* and to Mr. Charles Partridge. Subsequently, and before any apprehension of the loss of the *Pacific* had been awakened, I mentioned the subject to many others and exhibited the memorandum to some twenty persons, including several who had little or no confidence in the claims of Spiritualism. The names of the persons here referred to can be given if necessary.

Some time after the occurrence of the circumstances already described, and when the arrival of the *Pacific* was beginning to be looked for, I again visited Mrs. Porter at her residence, 109 West Twenty-fourth street. In the course of the interview, some remark was made respecting the *Pacific*, whereupon Mrs. P., speaking with unusual earnestness, said:—"The *Pacific* is lost, and all on board have gone to their long home."

At a still later date, the writer called on Mrs. Porter, early one Saturday evening, when the *Pacific* had been out thirty days and the Atlantic seventeen days from Liverpool. Our inquiries respecting the fate of the missing steamers were answered by the emphatic assurance that the *Pacific* was lost, but that the *Atlantic* was safe. At 10 o'clock the same evening the *Atlantic* arrived, and thus was verified the statement respecting her safety. The next morning the report was widely

circulated and generally credited, that, for some cause, the *Pacific* had run into the river Shannon and was still safe. Before the report was contradicted I saw Mrs. Porter yet again; the Spirits would neither retract nor modify what they had said respecting the loss of the steamer; but they were particular to remind me that they had, on the occasion of the first interview, predicted that such a report would obtain currency.

Not many days had elapsed, when the writer of this again found himself at Mrs. Porter's table; the company on this occasion consisted of twelve persons. We had been seated but a short time, when the medium was entranced by a Spirit who said his name was—*Faulkner*—that he was *peruer* on board the *Pacific*, had a brother in New York who was a silversmith, etc. In reply to questions propounded by the writer and others, the following additional particulars were elicited:

When six days out, the *Pacific* struck an iceberg, at 11 o'clock on the evening of Jan. 29th, and very soon went down, stern foremost. As the vessel sank, three persons escaped from the wreck and found a temporary resting place on the ice, but they were subsequently frozen to death. It was further alleged that there were forty-eight passengers on board—forty males and eight females; that, at the time of the catastrophe, the ship was in latitude 46° north; that the Captain was at fault in taking the course he did, his object being to make a quicker trip than the *Perseverance*, which was then on her first voyage. In the course of the evening—the medium being entranced—the heart-rending scene was graphically represented; the general consternation, the wild tumult, and the frantic prayers to God for deliverance, excited intense and solemn emotions in all who were present.

Since the utterance of the original prophecy respecting the loss of the *Pacific*, the writer has had at least a dozen interviews with the Spirits through Mrs. Porter. On all occasions they have maintained a general consistency, and no important discrepancy has ever appeared in their statements. Has the undersigned anticipated the publication of these facts, many additional particulars might have been preserved; but they were not noted at the time they transpired, and I can not readily recall them, at this late day, with sufficient clearness to warrant a more circumstantial description.

s. w. BARTON.

Similar representations of the loss of the *Pacific* have recently been given through other channels, but we know of no other instance of a definite prophecy on this subject having been made at so early a date as the 23d of December. Spirits from the doomed ship have purported to be present on numerous occasions, and in presence of many witnesses have given curious, interesting and satisfactory proofs of their identity.

When the *Pacific* had been out some thirty days, Mrs. Porter was one day visited by two strange ladies, who on entering her rooms gave no intimation respecting the specific object for which they sought an interview. They had not been long seated at the table before the special purpose of their visit was made known by an invisible intelligence. A Spirit said, in substance,

through Mrs. Porter, "I was an engineer on board the *Pacific*; on your brother; I was the main stay of the family; don't tell mother of this yet; the *Pacific* is lost, but I am here.—SAMUEL HAVENS." On the receipt of this communication, one of the ladies gave way to sudden and painful emotions. She acknowledged that she had a brother by that name on board the *Pacific*, and that he was employed in the capacity of engineer.

The writer some time since, while at the residence of Ward Cheney, Esq., in South Manchester, Conn.—Mr. and Mrs. Mettler of Hartford, Miss. Emma F. Jay and others being in the company—witnessed a manifestation of the presence of Spirits which may be briefly described in this connection. While all the persons present, including the family of Mr. Cheney, were seated around the dinner-table, some one referred to the loss of the *Pacific*, when the writer suggested the propriety of changing the theme of conversation during the dinner hour, as the agitation of the subject would not only be likely to induce the presence of those who were lost with the steamer, but might lead to manifestations of an unpleasant nature.

In less than two minutes the writer distinctly perceived their entrance into the dining room, by a disturbed feeling which their presence immediately occasioned. Coming again into the sphere

of their former earthly relations seemed to revive the emotions which accompanied the last moments of mortal life, and similar emotions were instantly awakened in those of our party who were most subject to spiritual influence. A shadow fell on the company; more than one smiling countenance was eclipsed, and there was a strange feeling of sadness in the heart, like the indefinite images of broken clouds which float above us at mid-day in the great ether-sea. We experienced a mysterious sense of the presence of something impalpable. We could neither grasp the image, nor define its limits, but it was there, and we felt the chill and the shadow in the very atmosphere.

Our apprehensions were speedily realized. In a moment after we were made conscious of the presence of Spirits, one of the mediums was powerfully influenced and attempted to speak; but the utterance was broken and incoherent. The manner of the Spirit's departure was then graphically portrayed. The whole body was convulsed, and the obstructed and difficult respiration was accompanied with a gurgling sound as if a current of air was being forced by an irregular process through a narrow channel filled with water. At length the struggle was over and vital motion seemed to be suspended. There was a momentary pause in the heart's action when the influence was gradually withdrawn.

We should be glad to know that the foregoing prophecies and representations of Spirits are mere vagaries—that the *Pacific* is still safe; but that she has gone to the bottom is doubtless too true.

MISS C. M. BEEBE AND HER LECTURES.

During the last two Sabbaths in March, Miss Beebe, of Boston, delivered six lectures to the Spiritualists of this city, four of which were at Stuyvesant Institute, and two in Lamartine Hall. Those interested in the subject of Spiritualism have thus had an opportunity to judge of her merits as a lecturer; and we think we but echo the general voice, when we say that she has more than justified the reputation that had preceded her, and more than satisfied the most sanguine anticipations of her friends. The subjects of her lectures were as follows: On the 23d ult., in the morning, "The Divinity of Truth"; in the afternoon (at Lamartine Hall), "The New Era"; in the evening, "The Beauty of the Spirit-Heaven"; on the 30th ult., in the morning, "The Ideal World Actualized in the Real"; in the afternoon (at Lamartine Hall), "Items of Spiritual Philosophy"; and, in the evening, "Unity in Diversity." These themes were treated with an originality of thought and illustration, a breadth of philosophy, and an opulence of diction, that challenged the admiration of the most critical, and won for the speaker a position among the most intellectually brilliant of our popular lecturers. We have no space for a synopsis of these lectures, and could not thus do justice to their excellence if we had. To be rightly appreciated, they must be heard.

Miss Beebe's manner is quiet, undemonstrative, and eminently ladylike. She never puts off the woman in assuming the position of the teacher; and never thrusts herself before her theme.

We feel that she has not mistaken her mission, but that good results have followed and must continue to follow her labors wherever she goes.

It is her intention, we understand, to spend a short time in Philadelphia, and then fill some appointments in Boston and vicinity.

The religious world is resisting the open demonstrations of Spiritual presence and power; the laborers are engaged in transplanting into the church-vineyard all the mushroom plants that

spring up in the low marshes of a material philosophy, or that

attract the heathen on the dung-hill of a corrupt sensualism.

By all means remember the heathen at home, and if convenient, let us have a few uncorrupted Turks to correct our habits and to evangelize this Christian city.

DIVINITY AT A RUINOUS DISCOUNT.

From an editorial article on "The Immorality of the Day," which appeared in the *Express* of the 29th ult., we copy the subjoined paragraph. We must be pardoned for suggesting that, if that journal had the disposition and the ability to digest and appropriate its own homilies, it might grow in grace and increase in wisdom, and thus do nearly as much as ordinary "Doctors of Divinity," to reform society.

FROM THE NEW YORK EVENING EXPRESS.

A scandalous Divorce Case, one of the parties of which is a clergyman of high standing in the Church—and the other a woman whom that clergyman has openly branded as but little if any better than a public prostitute. By a natural association of ideas in the public mind, *Religion* is thus brought into the ring—face to face with lewdness. The clergyman blackens the wife first, as well as he knows how—and the wife turns, with her witnesses, does her best to cast back and intensify the reflexion. Infidels—Free Thinkers—men of no religion—and scoffers at all religions—meanwhile look on, laugh, sneer, and ask, with ill concealed contempt, if that is the way Christ dealt with the women who was brought before him—"taken in adultery—in the very act!" They say more. The Reverend complainant has been casting a stone, not being sinless himself; and hence, "Modern religion is the religion that was taught by the Saviour eighteen hundred years ago." The shallow, the unthinking, and the flippant, reveling in the scandal of the judicial developments, catch the suggestion, and incline to receive its mischievous impressions. It is in this way that the Devil drives.

Conjugal infidelity, clerical imprudence, or injudiciousness, are exhibited in public court—as in a public market—to the gaze of the prurient, the vicious, and the dissolute—and the food which the witnesses supplied serves to pander to the most debased passions of our nature. We are not Doctors of Divinity—only journalists—and not competent, therefore, to indicate the cure or the preventive, of these periodical eruptions of immorality, in the church. But this much we do say—that the church at large—Christianity, Religion, good morals, are all damaged—badly damaged by all such unseemly manifestations before the mob—or the crowd—of individual dexterities and disgrace.

When some one who has heard strange sounds or been present when a table was mysteriously moved—without any perceptible cause of motion—commits an offense against the claims of our conventional morality or the accredited rules of propriety, the transaction is at once charged to the account of modern Spiritualism. Few journals are more inclined to indulge in these flippant and unrighteous attacks than the *Express*, and "the shallow, the unthinking, and the flippant, reveling in the scandal, the mischievous impressions." It is in this way that the Devil drives. Since the utterance of the original prophecy respecting the loss of the *Pacific*, the writer has had at least a dozen interviews with the Spirits through Mrs. Porter. On all occasions they have maintained a general consistency, and no important discrepancy has ever appeared in their statements. Has the undersigned anticipated the publication of these facts, many additional particulars might have been preserved; but they were not noted at the time they transpired, and I can not readily recall them, at this late day, with sufficient clearness to warrant a more circumstantial description.

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When some one who has heard strange sounds or been present when a table was mysteriously moved—without any perceptible cause of motion—commits an offense against the claims of our conventional morality or the accredited rules of propriety, the transaction is at once charged to the account of modern Spiritualism.

But if the Christian "Church, Religion and morals are all damaged—badly damaged by all such unseemly manifestations before the mob," why does the *Express* lay the disgusting details before its readers? Why is it employed in the capacity of a common-servant or waiter, to pass round "the food which the witnesses supplied" in the recent divorce case, and by which a vitiated audience of the mob—of all such unseemly manifestations before the mob—why does the *Express* lay the disgusting details before its readers? Why not insist that the church is a moral volcano from which these periodical eruptions of immorality" all naturally proceed? Why not maintain that living with a "Doctor of Divinity," inevitably leads to infidelity in the marriage relation? This would precisely accord with the lame logic of those who so delight to hear themselves converse about the imaginary relations of Free Love and Spiritualism.

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There can be no question that the *superficial* study of the physical sciences uniformly tends to beget skepticism in respect to a spiritual existence; and by collating the histories of science and of the belief in immortality from the days of Galileo to near the middle of the present century, it will be seen that the decline of

A QUESTION ANSWERED.

MORICHES, L. I., March 16, 1856.

MESSRS. PARTRIDGE & BRITTON:
Can you get some light into the columns of the TELEGRAPH that will prove that the Spirits manifesting themselves are not in all cases a different order of beings above us who are perfectly conversant with our affairs, and are amusing themselves by professing to be the Spirits of our departed friends?

E. A. SMITH.

Yes, we think we can, and that we have been constantly putting not only light, but facts, into these columns, which entirely preclude the idea suggested.

First. To suppose such a case, we must think that God is not the only Creator, or that if he is, he has created beings ordinarily invisible but capable of appearing to us in every respect as our relatives and friends, for the purpose of lying to us, and deceiving and cheating us out of our hopes of immortality. In this case God is worse than I am, and I do not believe there is any human being bad enough to do such a thing.

Second. It is hardly supposable that beings do or can exist, who would uniformly, and for years, persist in a lie as to their true character. To entertain such a supposition would be more irrational than to admit the claims of the Spirit as they themselves set them forth.

Third. All the spiritual manifestations so called, seem to correspond to human action, and to be governed by human intelligence.

Fourth. There are no known existences, except the human, capable of producing the manifestations witnessed.

Fifth. Various insignificant as well as important incidents in our lives are narrated, and our most secret acts and thoughts are disclosed by these invisible beings.

Sixth. Things persons have done on the earth, and writings they have executed, known only to themselves, have been disclosed by what claims to be their immortal Spirits; and by their direction these things and papers have been found.

Seventh. Things lost by persons on the earth have been found and disclosed by what claimed to be their Spirits in the invisible sphere.

Eighth. Spirits speak and write in all the known languages employed by human beings. These autographs are but duplicates of those they executed on the earth; their voices in speaking and singing correspond to the human, and their peculiar mode of expression characterizes their communications.

Ninth. Spirits reconstruct the human form, and appear to men. They are recognized by their peculiarity of features, voice, modes of expression, gait, and finally by all the peculiarities by which they were distinguished while living on the earth.

Tenth. They claim to be the Spirits of human beings, who have lived on this and other earths, and they prove their claims by a variety of evidences which render it more irrational to reject than to accept their claims.

All the evidences above enumerated, and more, have been repeatedly published in these columns; and we shall continue to publish them as they occur.

Spirits furnish evidences of their identity which appeal directly to all the human senses; and it is only necessary to exercise those senses to be convinced of the presence and intercourse with departed human Spirits.

CHARLES PARTRIDGE.

A Promising Child.

The New York *Express* of the 27th instant, under the head of "Ancient and Modern Humbugs," cut out on the *Freeman's Journal*, and other papers devoted to Romanism, for insisting that "Spirit Rapping" (the name by which ignorant people designate the whole subject of Spiritualism) is the offspring of Protestantism. The *Express* indignantly opens the Calendar and calls several departed saints and sinners from purgatory and elsewhere, to prove that Spirit Rapping is the child of Romanism. Neither is disposed to acknowledge any parental relation to this modern prodigy, and each is offended at the unreasonableness of the other.

We are not deeply concerned about the issue of this struggle, but devoutly trust that it will not be more disastrous than the memorable contest of which we read in the early history of Kilkenny. We are happy to say, that the young child, Spiritualism, thrives well notwithstanding the quarrel about its parentage; and since it is now cordially entertained all over the civilized world, and is an invited guest in the best families, it probably will not require any maternal attention or solicitude. Moreover, Romanism and Protestantism have already borne so many illegitimate children that Spiritualism would not be honored by being recognized as the natural offspring of either.

Mr. Britton's Return.

Mr. BRITTON returned from his eastern tour on Thursday evening of last week. He had been absent just four weeks, during which time he had delivered nineteen lectures, in the following places: Hartford, Conn.; Montague, Greenfield and Shelburne Falls, Mass.; Randolph Center, Vt.; and Bangor, Waterville, Augusta, and Portland, Me. His audiences were for the most part crowded, and a deep and increasing interest in the new and spiritual dispensation was everywhere manifested.

Emma Frances Jay.

Miss JAY recently closed a highly successful course of lectures in Philadelphia and is now (Monday, 31st), in Baltimore. She will visit Washington and remain as late as the 10th or 15th of April, when she will return to this city. After fulfilling her existing engagements in Poughkeepsie and Binghampton she will immediately leave for the West. The friends in the last mentioned places are requested to address us in reference to the particular time and other arrangements for the proposed lectures.

Tiffany's Monthly.

The first Number of Tiffany's Monthly, at twenty-five cents a copy, is having a more rapid sale at our counter than was ever anticipated. The second Number (for April) is also now ready for delivery.

It contains articles bearing the following titles: "Demand of the Age;" "Another Exposition;" "Origin of Evil;" "The Bible;" "Modern Mysteries Explained and Exposed;" (Review of Mahan); "Spiritual Manifestation Not Incredibly;" "Propositions;" "Apostolic Errors;" "Spiritual Phenomena indicating Intelligence;" "Phenomenal;" "To our Readers;" "Current Items."

Immortal Treasures.

The SPIRITUAL TELEGRAPH will commence its fifth volume in May next, at which time we hope to receive a large increase of subscribers to this weekly repository of the current facts and philosophy of spiritual intercourse. The advantages which will accrue to the human spirit through an acquaintance with spiritual things while on the earth, are inestimable. No one will regret his having laid up treasures on earth which will avail him in heaven. Subscription price \$2 per annum.

Wanted for Three or Five Years.

The undersigned wants a convenient Cottage residence containing nine or ten rooms, half the number at least being of the ground floor, with from one to three acres of land which has been used for horticultural purposes. A place on which there are a variety of fruit trees already in bearing would be preferred. The house must be plain and unostentatious in style, but constructed with special reference to convenience, and situated within one hour's ride of the City Hall. Whoever has such a place to lease may apply at this office, to

PROFESSOR HARE TO C. F. WHIPPO.

I observe that the substance of a letter addressed to me by Mr. Whippo, in January, has been published in the TELEGRAPH for the 1st instant. I send, in answer, the substance of an epistle intended as a reply, which has remained unfinished from the interference of other calls on my attention.

It is curious that of two meanings of the word "intuitive," Mr. W. takes as intended by me which, by his own premises, it is irrational to use. It was owing to the coincidence of my opinion with his as to the absurdity of the idea which he supposes to be attached to "intuitive," that I have never supposed that any sensible person would understand me to mean what Mr. Whippo deems it impossible to exist—or that ideas originating *avowedly* without the employment of any of the perceptive senses, could avail as intuitive evidence.

C. F. WURRO, Esq.:

Dear Sir—Your letter of the 16th instant reached me yesterday. At the foot of page 25 of my work you will see a note explanatory of the meaning which I have attached to the word intuitive. I can not conceive how the word can be twisted from its etymological origin of "intuere"—to look at," so as not to involve the idea of evidence associated with ocular vision, or one or more of the five senses. Noah Webster defines intuitive evidence to be that which we learn by bare inspection.

Inspection of what, if not of something existing without us, and cognizable to the mind through outer vision, or one or more of the five senses? If intuition is by some person so perverted from its original sense, that they restrict it to an operation of the mind's eye, independent of ocular sight or any other corporeal sense, how can that be evidence? Could any court of justice or scientific tribunal admit it as intuitive evidence any allegations which should owe their existence entirely to the operation of the mind of the witness, without reference to any event fact or physical phenomenon which he had learned through his vision, hearing, feeling, smell, or taste? It follows that intuitive evidence is that obtained by the simultaneous operation of the reason and senses. I saw tables and other instruments moving by some invisible, intelligent cause, which manifested its existence and agency both to my reason and my senses.

When I see an egg and examine its contents, and find that another of the same kind by culinary heat resolves itself innately into a chick, I have what I consider intuitive evidence of that governing reason, which by the same process produces the sparrow, the ostrich or alligator. I have intuitive evidence that eggs severally productive of these or analogous results, must have been contrived for the purpose by a commensurate intellectual power, as well as all other eggs producing analogous results. This I call mental view.

The meaning which you attach to the word intuitive, prevails more generally than I was heretofore aware of. There is, in many cases, more than one meaning in which word is understood; but when coupled with the word "evidence" it seems to me that the sense in which you receive it can not be consistent, as no idea of the mind *not* founded on facts susceptible of perception by others as well as the narrator, can be evidence. You will perceive that your misapprehension of my meaning in using the word intuitive, has given rise, on your part, to many inapplicable remarks or arguments.

My meaning has not been conveyed to you by the language employed by me, when alleging the Deity and Universe to have existed from eternity. I do not mean that the creation existed always as it now is, but that matter and mind existed, which were necessary to its present as well as past existence. Within our extremely limited sphere of observation we see growth and improvement; we see, in other words, that progression on which the Spirits lie so much stress. It is to mind only, as I think, that the evident rationality or adaptation of things can be ascribed, and the unity and harmony of the whole causes me to attribute that whole to one governing mind. Yet while governing or legislating, that mind can not consistently violate its own laws, not being wise and just, act inconsistently with its own wisdom and justice.

Although the Deity can be no other than what he is, does that lessen the appreciation of his preeminent attributes?

The presence of the ancient philosopher, Bias, must appear appropriate to every one who enters upon this subject. The more I consider the nature of God, the more obscure his nature appears. But while on the side of Deism, we have a mystery beyond the powers of the human mind, on that of Atheism we have a hopelessness and self-evident absurdity of ascribing rational effects to inability.

There is so great a difference in our impressions respecting the nature or origin of matter, that I presume discussion will not produce agreement. I hope we may have an opportunity of conversing on this subject sometime or other.

Yours, ROBERT HARE.

Intuere—To look up to; to hold up.—ANSWERTH.
Intuere oculum—To look at one.—CICERO.

A REMARKABLE CASE.

Under this head the (Methodist) *Christian Advocate* and *Journal* of March 27, admits into its columns the following communication. We are pleased to see that the *Advocate* is willing to employ its columns in exhibiting the facts of Spiritualism even so far as to give publicity to this article:

Dear Dr. Hoad—I send you the following particulars of an extraordinary experience, which in this region of the country, is occasioning considerable excitement.

The subject of the experience is a man about forty years old, who has been a member of the M. E. Church about fifteen years. His name is John Waldegrave. He resides where he was raised from childhood, in the town of Ghent, Columbia County, New York, where he has always been known as a conscientious and exemplary person. He is a man of considerable property, and for a number of years has been one of the most efficient stewards of the circuit in which he lives. It was his part during the two years of my labor in the Kinderhook charge, and am well acquainted with him. For nearly three years he has been an invalid, suffering great pain, and was once brought very low; but through his whole affliction, has been of sound mind. The particulars of this remarkable case I have taken from his own lips, and give them mostly in his own words.

The occurrence took place on Sabbath evening, January 27, 1856. Soon after he retired for the night he was seized with a spasmodic affection of the respiratory organs, and suffered extremely for a few minutes being entirely conscious. He then sank away and became silent and motionless. After a short time he revived for a little while, and spoke a few words; then, much in the same way as before, sunk into a death resembling state, and so far as those present could decide, ceased to breathe, and became as one dead. The family physician, Dr. S., a reputable and scientific doctor of the old school, of some fifteen years practice, was sent for, with all practicable haste. The neighbors were called in; none of them could perceive any sign of life.

This strange phenomenon came over him, at short intervals, four times during the night; but the second was characterized by the most remarkable mental and spiritual experiences. At this time it was nearly three hours before he revived, and, when he did, lifting his hands and clapping them together, to the great surprise of all present, he said, with a voice so clear and strong that it could be heard several rods from the house, "Bless the Lord for the glorious resurrection." These were his first words. He then shouted, "Glory to God on high!" though he was not in the habit of shouting. He said many things very remarkable, of which the family and friends retain but an indistinct remembrance. The Scriptures in particular seemed to be perfectly familiar to him, and, with wonderful aptness, he repeated passage after passage, interspersing them with praises to God.

It appeared to him, during the time of his bodily insensibility, that he had been for a moment unconscious, and then the faculties of his mind became clear and strong. While he lay there, and they supposed he was dead, he was perfectly conscious of all that passed around him. He thought himself separated from the body, but near it, and expected never to return. The excellent glory in part broke upon his view. He had a glimpse of what seemed the throne of God. In his vision there was an innumerable company, clothed in the resurrection body, moving with eagerness on toward the immediate divine presence. They appeared to be ascending a vast even slope, and, as far as the eye could reach, the company was unbroken, and all indescribably happy.

During this time of suspended animation, there was a clearness and brilliancy of his mind beyond anything he had ever imagined. It was, says, not faith but sight—a blessed reality. For a little time after reviving, his mind was clear, and his ecstasies unbroken, but, as his strength increased, his body acted as a clog and shade to his mind. He compared it to coming out of the opened air to a darkened room. His apparent return to earth seemed to be determined by the Lord himself alone; but at the same moment he heard, and distinctly remembers hearing, his wife pray, as she was kneeling by his side, "Spare him, O Lord, spare him."

CHATHAM FOUR CORNERS, March 11. J. N. SHAFFER.

Original Communications.

HOME AGAIN IN THE OLD ARM-CHAIR.

BY J. S. FREELIGH.

I am Home again: Familiar tones
With sweet affection greet me—
Familiar objects everywhere
Like old companions meet me;
I am linked again with kindred hearts,
In free and sweet communion,
Where beam the smiles of joy and love
In one harmonious union.
"Tis the hour for joy—so away with care—
For I'm Home again in the old arm-chair.
I am Home again: Where wandering far,
With none but strangers near me,
The pleasant memories of Home,
Like Angels, come to cheer me,
And a holy light as if from Heaven,
Within my heart seemed shining,
And 'round the very name of Home,
In rainbow colors twining.
"Tis the hour for joy—so away with care—
For I'm Home again in the old arm-chair.
I am Home again: I see them all
By the hearth-fire blazing brightly,
And it brings to memory by gone times,
And the sweet re-unions nightly;
I am Home again—ask no more—
Since Heaven has kindly blest me
With a cheerful heart and happy Home,
And an old arm-chair to rest me.
"Tis the hour for joy—so away with care—
I am home—I am Home—in the old arm-chair.

St. Louis, Mo., March 20, 1856.

TRUTH VS. ERROR.

SPiritualists have great reason to deplore the want of common honesty and even-handed justice on the part of their opponents, when the subject of Spiritualism is under discussion. The Press, with a few honorable exceptions, has in numberless instances shown its lack of charity and fair dealing in this respect.

Of the thousands of well-attested proofs of Spirit intercourse which have appeared in the spiritual papers, how few have been copied by the secular journals? If noticed at all, the plainest

statements have been garbled and disjointed, the facts misrepresented, and the whole matter made a subject of derision and abuse.

But, when some poor unfortunate fellow gets into a difficulty or commits a crime, and it is shown that he owns a spiritual pamphlet, or has ever attended spiritual meeting,

presto! the whole pack are at his heels, and the affair is chronicled in every part of the land, under the caption of "Another Victim to the Rappers," or "Horrid Effects of Spiritualism." As well might the memory of good old Dr. Watts be desecrated, from the fact that a collection of his Psalms and Hymns was found in the trunk of Gibbs the Pirate, or because Madam Tell used to sing, "When I can read my title clear," when she was a little girl.

I feel willing, in common with all candid Spiritualists, to let our faith stand on its own intrinsic merits. If it can not stand on these, let it fall. We have no desire to bolster it up with the crutches of deception or equivocation. If it can not walk without these, let it creep on all fours till it gathers strength enough to go alone.

Some time since an article appeared in the *Medical Gazette* of this city, evidently from the pen of its editor, which purported to give an account of the late attempt of the Davenport boys to produce the Spirit hand, and their consequent detection and exposure.

The whole statement was but a series of misrepresentations and deliberate falsehoods, manufactured by the editor or his informant, merely to tattle, fibbelow, and make ridiculous a simple, naked truth—the detection and exposure of the fraud.

The article asserts that the "Spirit hand" had often been imposed on the Spiritualists, and that they greedily swallowed the deception, and might never have been undeceived had it not been for the superior acumen of an outsider—a skeptic—who also was smart enough to see through and detect the cheat.

If this statement had been confined to the *Gazette* I never should have noticed it, but when I saw it copied into the *Tribune*, *Times*, and other popular papers of this city, and from them transferred into other journals throughout the country, accompanied with sundry editorial sneers and insinuations touching the gullibility and insane credulity of Spiritualists, I felt a strong desire to chase the lie, and if possible catch and wring its neck. To this end I wrote the following letter to the *Tribune*, which paper, in the very teeth of its boasted love of truth and justice refused to publish.

To admit of correction of its published errors would be to confess its *falsity*, and the *Tribune* would be thought *infallible*.

Enron N. Y. TAUENE:

Not only are the statements in the article on "Spiritualism," recently copied by you from the *Medical Gazette*, essentially erroneous, but your editorial introduction to the same is equally untrue. You say, "The editor of the *Medical Gazette* exposes a trick of Spiritualism which he witnessed and exposed lately."

Now, sir, the editor in question never attended a circle of the Davenport boys, and consequently could not very well witness and expose what he had never seen.

Of the dozen misstatements of the *Gazette*, I will attempt to correct only one, which declares that while the faithful (i. e. Spiritualists) were in ecstasies on the appearance of the "Spirit hand," a skeptic turned on the light and succeeded in detecting and exposing the fraud.

If this were true, the *Gazette* might be justified in his insinuations that the Spiritualists present were so green and gullible as to swallow the imposition without question, and that only the "skeptic" had *gumption* enough to detect the fraud, and honesty enough to expose it.

Now the facts are, that the Davenport boys' first and only attempt to show the "Spirit hand" was on Tuesday morning, January 8th, before a company of *four Spiritualists* (not a "band of the faithful and a few skeptics" as the *Gazette* says).

When the "hand" appeared there was no "ecstasy," but on the contrary, the fraud was so palpable that sorrow, a little tinged with anger, was the dominant feeling, and this not so much from disappointment as from regret that two boys should so far disgrace themselves and their parents as to attempt such a deception. As I was the person who turned on the gas and secured the glove, I beg leave to disclaim being a "skeptic." On the contrary, I was then and am now a believer, "one of the faithful," and, with all due respect to the *Gazette* man, can tell a "hawk from a hand saw," or a Spirit hand from a stuffed glove as readily as most men, whether believers or unbelievers.

That evening I made a public statement of the affair at a meeting of Spiritualists, in Stuyvesant Institute. On the day following, Mr. Charles Partridge, of the *Telegraph*, published the main

